

ईशोपनिषद्

Īsopaniṣad

or

The Secret Teaching
On the Lord

ईशोपनिषद् (ईशा-उपनिषद्)

Īśā Upaniṣad

or,
The Secret Teaching
On the Lord

(Grammatically and semantically analyzed word by word)

शङ्करमध्वभाष्यसहिता

With the commentaries of
Śaṅkara (Non-dualism) and Madhva (Dualism)

Edited, translated, analyzed, and annotated
by

Neal Delmonico and Lloyd Pflueger

Blazing Sapphire Press
715 E. McPherson
Kirksville, Missouri 63501
2016

©2016 Neal Delmonico and Lloyd Pflueger

All rights reserved. No part of this book may be reproduced without permission from the author or publisher, except for educational use.

ISBN 978-1-936135-09-7 (1-936135-09-4))

Library of Congress Control Number:

Published by:
Blazing Sapphire Press
715 E. McPherson
Kirksville, Missouri 63501

Available at:
Nitai's Bookstore
715 E. McPherson
Kirksville, Missouri, 63501
Phone: (660) 665-0273
<http://www.nitaisbookstore.com>
<http://www.naciketas-press.com>
Email: neal@blazing-sapphire-press.com

Contents

Introduction	v
General Remarks on the Upaniṣads (Pflueger)	v
Some Historical Background: Ritual and Revolution	vii
Tools	viii
The Study of the Īśā (Delmonico)	ix
The Īśopaniṣad	xii
Abbreviations	xv
 I <i>Mādhyaṇḍina Īśopaniṣad</i>	 1
Mādhyaṇḍina Version	3
Invocation	4
First triplet	4
Triṣṭubh 1	4
Second triplet	4
Triṣṭubh 2	5
The third triplet	5
First extension: the fourth triplet	6
Second extension: the fifth triplet	6
 II <i>Kāṇva Īśopaniṣad</i>	 7
Kāṇva Version	9
 III Kāṇva and Mādhyaṇḍina Versions Compared	 13
Kāṇva & Mādhyaṇḍina Versions (Side by Side)	15
 IV <i>Kāṇva Īśopaniṣad with Śaṅkara's Commentary</i>	 21
Invocation	23
Śaṅkara's commentary on BU 5.1	25
Discussion	26
Study Questions	26

Mantra One	29
Śaṅkara's Introduction to the Īśā Upaniṣad	29
Śaṅkara's Commentary	32
Discussion	33
Points for Consideration	33
Study Questions	35
Mantra Two	37
Śaṅkara's Introduction to Mantra Two	37
Śaṅkara's Commentary	38
Discussion	40
Study Questions	40
Mantra Three	41
Śaṅkara's Introduction to Mantra Three	41
Śaṅkara's Commentary	42
Discussion	43
Restatement	44
Study Questions	44
Mantra Four	45
Śaṅkara's Introduction to Mantra Four	45
Śaṅkara's Commentary	46
Discussion	48
Restatement	48
Study Questions	48
Mantra Five	49
Śaṅkara's Introduction to Mantra Five	49
Śaṅkara's Commentary	50
Study Questions	51
Mantra Six	53
Śaṅkara's Commentary	54
Restatement	55
Study Questions	56
Mantra Seven	57
Śaṅkara's Introduction to Mantra Seven	57
Śaṅkara's Commentary	58
Restatement	59
Study Questions	59
Mantra Eight	61
Śaṅkara's Introduction to Mantra Eight	61
Śaṅkara's Commentary	62
Restatement	64
Study Questions	64

Mantra Nine	65
Śaṅkara's Transition to Mantra Nine	65
Śaṅkara's Commentary	68
Discussion	69
Study Questions	70
Mantra Ten	71
Śaṅkara's Commentary	73
Restatement	73
Study Questions	73
Mantra Eleven	75
Śaṅkara's Introduction to Mantra Eleven	75
Śaṅkara's Commentary	76
Study Questions	77
Mantra Twelve	79
Śaṅkara's Transition to Mantra Twelve	79
Śaṅkara's Commentary	80
Discussion	81
Study Questions	81
Mantra Thirteen	83
Śaṅkara's Transition to Mantra Thirteen	83
Śaṅkara's Commentary	85
Discussion	86
Study Questions	86
Mantra Fourteen	89
Śaṅkara's Transition to Mantra Fourteen	89
Śaṅkara's Commentary	90
Discussion	91
Study Questions	92
Mantra Fifteen	93
Śaṅkara's Transition to Mantra Fifteen	93
Śaṅkara's Commentary	95
Discussion	96
Study Questions	97
Mantra Sixteen	99
Śaṅkara's Commentary	100
Study Questions	101
Mantra Seventeen	103
Śaṅkara's Commentary	104
Study Questions	105
Mantra Eighteen	107
Śaṅkara's Transition to Mantra Eighteen	107
Śaṅkara's Commentary	108
Discussion	111
Study Questions	111

V <i>Īśopaniṣad</i> with Other Commentaries	113
Madhva on the <i>Īśāvāsya Upaniṣad</i>	115
Appendices	125
Appendix A: Introduction to the Sanskrit Language (Delmonico)	127
The Alphabet and Pronunciation	129
Vowels: Svāra	129
Consonants: Vyañjana	129
Pronunciation	129
Consonants: Viṣṇu/Vyañjana	130
The ka-varga (ka-group)	130
The ca-varga (ca-group)	131
The ṭa-varga (ṭa-group)	131
The ta-varga (ta-group)	131
The pa-varga (pa-group)	131
The Semivowels	132
The Sibilants	132
The Maheśvara-sūtras	132
Sandhi or Euphonic Combination	133
Nouns, Pronouns, Their Cases, and Their Declensions	134
Verbs, Their Tenses, and Conjugation	138
Adverbs and Indeclinables	141
Compounds and Nominal Base Formation	141
Syntax	141
Prosody	141
Select Bibliography	141
Appendix B: Full Devanāgarī Text (<i>Upaniṣad</i> and Śaṅkara)	143
Appendix C: Full Devanāgarī Text (<i>Upaniṣad</i> and Madhva)	151

Introduction

General Remarks on the Upaniṣads (Pflueger)

The *Īśā Upaniṣad* (ĪU),¹ The Secret Teaching on the Lord, is usually the first Upaniṣad in traditional collections. Despite this place of honor, modern scholars do not place it chronologically first or even among the earliest Upaniṣads, which are prose. Rather, as a verse Upaniṣad the ĪU is thought to be closer in time with other middle Upaniṣads, perhaps between 400 and 200 BCE, though there is considerable imprecision in dating any of these ancient documents exactly. Certainly the ĪU is closely linked with the prose *Bṛhad-āraṇyaka Upaniṣad* (it quotes from Ch. 4.) which along with the *Chāndogya Upaniṣad*, is considered to be the earliest of Upaniṣadic texts. Authorship of the ĪU is unknown. Its place of honor in traditional collections marks its importance; perhaps it was seen as a short summary of ideas in the earliest Upaniṣads, with particular reference to the concept of god as Īś, the one Lord, the Divine Ruler. As such, the ĪU can serve, dense and ambiguous, as an extremely concise introduction to the ideas and problems in dealing with Upaniṣadic thought. To deal with the Lord's Upaniṣad, is to deal at once with the phenomenology and meaning of mystical experience and the most important philosophical and theological issues in Indic culture, Vedic literature, and Hinduism as a whole. We hope that this intellectual wrestling match might begin for the interested student with the reading of this short but complete Upaniṣad in depth, with commentary, Vedic mysticism in miniature.

In India the earliest revealed (*śruti*) literature, for which the Upaniṣads are the capstone, is simply known as Knowledge, Veda. This knowledge pertains to human interaction with invisible powers which underlie the visible realm. This invisible network of powers is understood to respond to particular sacrificial rituals and chants. Veda, per se, begins with the *samhitā* (collection)

of chants or hymns (ca. 1500 BCE). These are poetic invocation and praise of the shining, subtle, supernatural powers (*devas*) understood to rule the natural world and respond to human supplications as allies against the powers of darkness and chaos. The very sound of the verses, the metrical *mantras* of the Vedic hymns, downloaded, as it were, from the cosmic ether by the intuition of the earliest sages, *ṛṣis*, was understood to vibrate with sacred power, *brahman*. In their understanding, this holy power could then be channeled through ritual offerings to balance the powers of nature and grant human votaries and their society everything they needed—wealth and fertility² here, and pleasant heavenly worlds after death.

This religion of sonorous sacrifice to the shining powers of nature makes up the earliest documented strata of Indic religion, and is certainly a contender for the earliest religious literature known on the planet (ca. 1700-1500 BCE). These poetic hymns in Vedic Sanskrit, expanded from the original hymns to include four collections divided for different priestly purposes (Rg, Sāma, Yajur, and Atharva Vedas). Each collection, was memorized and passed down orally in priestly families comprising branches (*śākhās*) of the vedic corpus, often with their own version of the texts.. The ritual use and meaning of these basic hymns, which are often elliptical and difficult to interpret, are further elaborated in appended priestly liturgical manuals called *Brāhmaṇas* (ca. 900 BCE). Later, the higher symbolic meanings of the texts are brought out in further appended literature for contemplation outside the village in forest retreats (*Āraṇyakas*, Forest Books, ca. 800 BCE.). The final crown of this exploration of the highest meaning of the Vedic hymns, understood as the last portion of the Veda itself, or Vedānta (*veda* + *anta*, Veda-end or Veda-

¹More phonetically, *Īṣopaniṣat*, also called *Īśāvāsya Upaniṣad*, using its first phrase as its name.

²Especially important was the desire for male offspring to continue the family line and provide for proper funeral rituals which ensure auspicious afterlife.

goal) is the literature known also as Upaniṣads (ca. 800-200 BCE). Though many have explained the term (*upa-ni-ṣad*) “sitting-down-near-[the teacher-]doctrines,” to mean those special hidden teachings revealed only to close disciples sitting down next to their spiritual teacher or *guru*, it may be that the term, according to the native usage in the texts themselves) is best translated simply as “secret equivalences” or “esoteric connections” (between Veda verses and words and their ritual use) which build to an ultimate understanding of the very core or essence of life, spiritual enlightenment. Thus we may translate *Īśopaniṣad* as “The Secret Teaching Concerning the Lord (Īś).”

The final revelations, or keys to perfected understanding, were originally simply appended to the oral versions of the corpus of Vedic hymns and ritual instructions passed down verbatim in priestly families through scrupulous memory training. The ĪU for example comprises Chapter 40 of the *Vājasaneyī Saṃhitā* of the Śukla (White) Yajur Veda, a collection of hymns used in performing the Vedic sacrifices, geographically linked to the area of Kosala and Videha (a little east of ancient north-central India). Eventually the “secret equivalences” were extracted out of their ritual explanatory contexts at the end of such family collections (branches, *śākhā*) of Vedic hymns, *Brāhmaṇas*, and *Āraṇyakas* into collections of Upaniṣads only, (ca. 1000-1500 CE) in new context, in which the teachings of various *gurus* in various families could be easily read side by side to support and strengthen an understanding of total esoteric wisdom—the early subject of Indian philosophical schools which would debate the meanings and a possible overarching philosophical system to integrate them all.

Philosophical thought was formulated in six systems of orthodox Vedic schools of thought, the six *darśanas*, of which the last and most famous is the *Vedānta-sūtras* (*Brahma-sūtras*) of Bādarāyaṇa (ca. 400 CE), which attempts to systematize the thinking of the *Chāndogya* and other principal Upaniṣads. These *Vedānta-sūtras* (VS), establish what becomes later the single most important source for Indian theology, establishing the “correct orthodox viewpoint” on the meaning of the Upaniṣads vis-a-vis their philosophical rivals in Indian systems such as Sāṃkhya-Yoga, the strongest, and also Nyāya-Vaiśeṣika schools. Significantly there was also vigorous debate countering the views of the competing non-orthodox religious schools, not based on the Veda, such as Buddhism and Jainism. The *Vedānta-sūtras*, too brief and ambiguous to be read without accompanying explana-

tions, were commented on by India’s most illustrious thinkers, most famously by Śaṅkara (ca. 700 CE) according to his Advaita (Non-Dual) Vedānta philosophy, and then by Ramāṇuja (b. 1017 CE) through his Qualified Non-Dual Philosophy (Viṣiṣṭādvaita) and later by Madhva’s (b. 1199 CE) in a Dualist (Dvaita Vedānta) among many others.

Notwithstanding the efforts of the VS and its many great commentaries, *the distillation and defense of one consistent underlying logical viewpoint therein is perhaps a doomed task*. The Upaniṣads are afterall a gathering of insights from a wide range of spiritual teachers over the Indian subcontinent over centuries. Not only are we dealing with an interpretation of poetic insights of vedic seers of many times and periods, we are also dealing with an intellectual culture which prized polysemy and ambiguity. The struggle for just one and only one correct, logical, and absolute doctrine of existence seems, indeed, antithetical to the cultural and religious variety of the subcontinent. Indeed, the early vedic seers embrace both unity and multiplicity in mystery: *ekam sat*, “the Truth is One”, *viprāḥ bahudhā vadanti* “[but] seers speak of it in a variety of ways” (Ṛg Veda 1.164.46). And as the *Aitareya Upaniṣad* states: *parokṣapriyā iva hi devāḥ* the gods seem to love what is mysterious” (AU 1.3.14).

Many literal as well as metaphorical meanings are possible for most Sanskrit words—and Sanskrit syntax, the way words are linked together either grammatically or in compounds which do away with obvious grammatical endings, as well as the rules for combining sounds when words follow one another, (*saṃdhi*) give tremendous license for a multiplicity of interpretations. In this literature there is both a goad to find the ultimate meaning and to raise one’s awareness to see the relativity and artificiality of any rigid viewpoint. The Upaniṣads work as a kind of “jawbreaker” to the inflexible intellect. Perfect material for cutting the teeth of scholars of religion.

We offer the *Īśā Upaniṣad* with Śaṅkara’s uncompromising Non-Dual interpretation and our own comments and notes, complete with Sanskrit vocabulary and grammatical explanations so that the determined student *can work with the primary text and get a sense of the jawbreaking, mind-expanding possibilities of Vedic revelation and Indian philosophy in miniature*: an Upaniṣad in a mere 18 verses, the understanding of which could take a lifetime, or more. It is our hope that these 18 verses will unfold a vision of unlimited possibilities for the Western student—a nutshell to explore, giving a vision of the infinite space which is Vedic literature and philosophy.

Some Historical Background: Ritual and Revolution

It must be emphasized that unlike the widely published texts of major world religions today, the Upaniṣads and the philosophical/theological literature commenting on them and systematizing them was essentially *an esoteric priestly knowledge, composed for priests, by priests, memorized, edited, and preserved by priests*. The Upaniṣads themselves make it clear that the insights and formulae delivered are not even for all of the elite priestly class, but only for the oldest son, or closest disciples among them. It was never imagined that these texts would be heard or read by anyone outside the closest inner circle of highly trained students, qualified by family, character, culture, and life circumstance. It was not imagined that they would or could be read, and understood as we do today, around the world, whether Hindu, or non-Hindu, essentially out of context!

In what context did the secret formulations of Upaniṣadic truth develop? Though authorship and exact times of origin are still uncertain, the cultural soil in which the esoteric literature developed is widely known. Human habitation and civilization in India is quite ancient, and archeological exploration only in early stages. As with most ancient cultures, evidence is relatively sparse. Much of its interpretation is still controversial. Stone age civilization goes back some 500,000 years in the subcontinent. The earliest civilization, whose writing remains undeciphered, associated with the Indus and Saraswatī rivers in NW India goes back to ca. 2500-2000 BCE, declining apparently due to climatic change. Vedic civilization rises in its place and spreads east and south integrating various elements of the stone age culture and the Indus civilization culture(s) (which may have been largely Dravidian) and a nomadic culture of horse-drawn chariots and Sanskrit language, in which it refers to itself as *ārya*, or noble (cognate with Ireland, and Iran). Though tribal and wandering early on, the new cultural synthesis becomes more complex and settled over time. Small-scale, tribal, village culture grows to city culture, with trade, kingdoms, armies, and complex social and religious differentiation (ca. 1000—400 BCE.) This momentous social transformation results in religious revolution as well.

The Upaniṣads mark this religious and social upheaval. We see a movement from small scale informal religious sacrifice and chant to highly elaborate seasonal sacrifices, from one sacred fire to three, from one Veda to four collections of hymns, etc. Likewise the elaboration of sacrifice necessitated new ritual texts which taught priests the meaning of sacrificial actions and words, the

links which made vedic sacrifice a model of the cosmos harmonizing humans and the deities at all levels, the texts of the *Brāhmaṇas*, *Āraṇyakas*, and finally the Upaniṣads. With the new high level esoteric teachings in the *Āraṇyakas* and Upaniṣads (sometimes they are indistinguishable) we see something new. A new set of religious questions arise—whereas the earlier rites focus on “How can one gain wealth, heavenly worlds after death, and excellent progeny to maintain the family now and hereafter—the Upaniṣads focus more inwardly, mystically. In the breakdown of the village culture and the rise of kingdoms and the elaboration of both the ritual performance and its cost, a palpable sense of skepticism arose: with society changing so radically, and everything changing—maybe the results of ritual are temporary as well. Is there anything that really lasts? Ideas of reincarnation and the return of souls from heavenly rewards back to the earth in endless recycling and re-suffering rise. The new religious question was for an identity which was beyond this cycle of change—is there anything known within a human being which is beyond the vicissitudes of change? Or more simply stated “who am I?”

Just as the ancient sages intuited the sacred chants and rituals which linked humans and the beings of light, the *gurus* of the Upaniṣads, each in their own way, with their own vocabulary and angle, intuited in their deepest inner contemplation a revolutionary new answer which, the secret of secrets, had the power, if known through direct experience, to transform darkness and turmoil and ceaseless change to the inner light of certain knowledge and eternal peace.

Though it may be best in the case of ĪU for the student to explore the text without priming too many expectations, the material is difficult enough and foreign enough to profit from an introduction to the general themes in the Upaniṣads which precede it. To be a priest meant to learn the revealed texts of the Veda, *Brāhmaṇas*, *Āraṇyakas*, and Upaniṣads by heart, including their use in the performance of the chief daily, monthly, and seasonal rituals. Thus, as we have already discovered, *the emphasis was on elucidating the hidden connections between human being, cosmic and divine beings, and the holy rituals*. If the connections were obvious, there would be no need for this Knowledge. The presupposition was that rituals themselves gained immeasurably in power when the performer knew the hidden connections and meanings of the sounds and actions. Like a strong thread which links the various beads of a necklace, the Upaniṣads assert an

underlying unity that penetrates and unites the vast diversity of the world of human experience. This uniting thread is understood as both the most fundamental as well as the hierarchically highest principle, the ultimate Absolute. Knowing it experientially, one knows all, and attains salvation from the changing world of inevitable suffering. This all-important Absolute is known as the be-all and end-all of life: both the objective material universe in all its infinite complexity, energy, and scale as well as the subjective, variegated inner life, the mental, emotional, and psychological aspect of living beings, from the creator god to a blade of grass, arise, grow, and dissolve back into this primal Absolute. It is the source, the course, and the final end of all. What is it? Here various Upaniṣadic seers, each understood as valid in their revealed personal vision, speak of it in a great variety of ways: Fire, Wind, Water, Space, Life-energy, Pure Consciousness, Primordial Man, Being, Non-Being, the Unmanifest, the Indestructible One, the Inner Regulator, the Expansive Power (Brahman), the True Self (*ātman*), and the Lord God (Īś).³

The *Īśā Upaniṣad* represents one such answer, both concise and mysterious, original and traditional. It draws a great deal on early traditions both Upaniṣadic and ritualistic. But what is it trying to say? What is the Lord and how is he related to the creation, the Absolute and the True Self? Your challenge is to puzzle over each word and phrase and like a vast number of Hindu students and modern students of religion beyond the Hindu fold, contemplate the keys, the clues, and the connections it offers.

Tools

We offer the following tools for your research:

1. Text in Sanskrit.
2. Text in Sanskrit broken down into words.
3. Translations of the original text both literal and poetic.

4. Vocabulary and grammar notes to help you understand both the range of meanings of the Sanskrit words, which often hold many levels of meaning and the patterns of syntax and grammar which specify their possible relationships.
5. Traditional commentary on each verse by Śaṅkara (the most famous of the ancient commentaries) with Sanskrit text as well as translation.
6. Scholarly notes on the suggested corrections (emendations) and analysis by modern scholars, including links to other Upaniṣads and vedic literature (*Brāhmaṇas*, *Bhagavad-gītā*, *Vedic Saṃhitā*, *Purāṇas*, etc).
7. Bibliography: texts consulted and useful texts for further research.
8. General vocabulary of Sanskrit words found in the ĪU.
9. Questions (to guide your inquiry and serve as seeds for possible analysis. For example:
 - (a) After reading this introduction what problems can you imagine will present themselves in your reading and understanding of the text?
 - (b) What might you do about each problem?
 - (c) How can you use the resources and tools to help?

In reading this text in terms of its original contexts in priestly families, their worship, and contemplation of the revealed mysteries which bestow salvation itself, we should tread lightly and cautiously. We are not religious tourists, but intellectual pilgrims, seeking with the Vedic seers and their spiritual heirs the hidden connections that illuminate and pervade the surfaces as well as the depths of our lives.

³Nakamura (1990), 104-5.

The Scholarship on the Īśā (Delmonico)

The Upaniṣad translated here is perhaps the most translated and commented upon of all the major or principal Upaniṣads which number either twelve, thirteen, or eighteen according to different authorities.⁴ Eventually, the tradition recognized the number of Upaniṣads to be one hundred and eight, which is a magical number in Hindu religious worldview, but there are many more Upaniṣads than that.⁵ Nevertheless, this Upaniṣad, the *Īśā Upaniṣad*, stands out not only as ancient but also as exerting a powerful influence on the later Hindu tradition.

But first, let's raise the question: what does *upaniṣad* mean? The honest answer is that we do not really know for sure. We know for certain that the term is applied to certain parts of the vast corpus of ancient Vedic texts, usually to the last or most recently composed sections of those texts. But what does the word mean? Perhaps the best suggestion so far for what the word meant to those who wrote the texts or who were members of the intended audience of those texts is that given by Olivelle in the introduction to his recent translation (footnotes are mine):

In the early vedic literature the term most commonly used for "connection" is *bandhu*, a term derived from a verb meaning "to bind," "to connect." *Bandhu* commonly means kin, but when one thing is said to be a *bandhu* of another, the meaning is that the former is connected to or is a counterpart of the latter. The earliest usage of the term *upaniṣad* indicates that it too carried a similar meaning: *upaniṣad* means "connection" or "equivalence." In addition, the term implies hierarchy; the Upaniṣadic connections are hierarchically arranged, and the quest is to discover the reality that stands at the summit of this hierarchically interconnected universe. It is,

however, assumed that such connections are always hidden. We see the term used with this meaning in the Upaniṣads themselves, for example, at CU [Chāndogya Upaniṣad] 1.1.10 and 1.13.4.⁶ Because of the hidden nature of these connections, the term *upaniṣad* also came to mean a secret, especially secret knowledge or doctrine. It is probably as an extension of this meaning that the term came finally to be used with reference to entire texts containing such secret doctrines, that is, our Upaniṣads.⁷

In one of his footnotes connected with this passage, Olivelle writes: "On this meaning of *upaniṣad*, see Renou 1946;⁸ and Falk, 1986b.⁹ In the light of these studies, the older view (Deussen 1966 [1906], 13) that the term derives from "sitting near" a teacher and refers to a group of disciples at the feet of a teacher imbibing esoteric knowledge is clearly untenable.¹⁰" Sadly, it is this last meaning, the untenable one in Olivelle's view, that is the one most often encountered even today in discussions of the meaning of the term.

The great logician and Indologist, Frits Staal, in his last book, *Discovering the Vedas*, criticized Olivelle's view:

The term *upa-ni-ṣad* is derived from *sad-*, *ni* and *upa* which mean 'sit,' 'down' and 'close' (as in *upāṁśu*: pages 123-4), respectively. Most modern scholars have interpreted its changing meanings as referring to mystical hidden connections. But these were already a favoured topic of the Brāhmaṇas and Āraṇyakas, referred to by the Sanskrit term *bandhu*, which was widely used. I accept the traditional interpretation: 'sitting close (to the teacher)' and therefore secret (*rahasya*).¹¹

⁴Hume thought there were thirteen principal Upaniṣads: *Bṛhad-āraṇyaka*, *Chāndogya*, *Taittiriya*, *Aitareya*, *Kauṣitaki*, *Kena*, *Kaṭha*, *Īśā*, *Muṇḍaka*, *Paśna*, *Māṇḍūkya*, *Śvetāśvata*, and *Maitrī*. See his classic translation, *The Thirteen Principal Upaniṣads* (Oxford: Oxford University Press, [repr.] 1977). Radhakrishnan adds the *Subāla*, *Jābāla*, *Paingala*, *Kaivalya*, and *Vajrasūcikā*, making the principal Upaniṣads eighteen. See his *The Principal Upaniṣads* (New Delhi, India: Indus [HarperCollins India], [repr.] 1994). Olivelle's recent translation includes twelve Upaniṣads, dropping the *Maitrī* which Hume and Radhakrishnan include. See his *Upaniṣads* (Oxford, New York: Oxford University Press, 1996).

⁵Most of these additional Upaniṣads are later compositions. The twelve or thirteen that are usually included in translation collections are generally dated to the period between the 6th century and the 2nd century BCE.

⁶These passages claim that one who knows the hidden connections (*upaniṣad*) gains special advantages: the rites performed are more powerful according to the first passage and the knower comes to own and eat food.

⁷Olivelle, *ibid.*, lii-liii.

⁸Renou, L. (1946), "Connexion" en védique, "cause" en bouddhique, in Dr C. Kunhan Raja Presentation Volume. (Madras: Adyar Library)

⁹"Vedisch upaniṣad." *ZDMG (Zeitschrift der Deutschen Morgenländischen Gesellschaft)* 136: 80-97.

¹⁰*ibid.*, lii.

¹¹It is not clear what Staal means by "traditional" here. The only proponents of the "sitting close" interpretation of Upaniṣad are Western

It is a one-to-one relationship. There are several reasons for this interpretation. The Upaniṣads are full of stories of students looking for teachers. Sitting is venerable, auspicious even, a topic on which I shall expatiate in Chapter 13. Secrecy is the last remnant of the originally secret oral traditions of families and clans. There is one paradox: the Upaniṣads became the most famous part of the Vedas. Does it mean that if one keeps something secret, it will eventually become public? Given the obsession with exposing secrets (or scandals), the answer must be, yes.¹²

Though the original meaning of the term *upaniṣad* may have been “hidden connection,” by the time of Śaṅkara (700-750 CE), who wrote his commentaries some twelve hundred years after the composition of the earliest Upaniṣads (6th-2nd cents. BCE), that meaning either had been lost or had been replaced by others. Śaṅkara was the earliest commentator on the Upaniṣads whose commentaries have survived. Certainly there were other commentators before him whose commentaries have not been preserved for us. In his independent work the *Thousand Teachings* (*Upadeśa-sāhasrī*), he defines the term *upaniṣad* in a different way:

The word *upaniṣad* comes from the root *sad* preceded by the verbal prefixes *upa* and *ni* and followed by the primary suffix *kṛip* because [they, the Upaniṣads,] cause birth and the rest¹³ to weaken and be destroyed.¹⁴

For Śaṅkara one of the meanings of the term *upaniṣad* was salvific knowledge. This is not contradictory to the idea that the Upaniṣads teach “hidden connections.” This merely emphasizes the idea that by understanding the connections and hierarchies ordinarily hidden from our

view one becomes freed from the forces that bind us to cycles of this world. We find in the *Īśā Upaniṣad* precisely this kind of presentation of hidden connections and hierarchies with similar implications for those who properly understand these connections.

In other places in his commentaries, Śaṅkara understands the root \sqrt{sad} , which is at the core of the word *upaniṣad*, to mean three things: destroy, go, and mitigate. Thus, he takes the word *upaniṣad* to mean: “destroy the seeds of transmigratory existence such as nescience,” “make seekers after final release go to the highest Brahman,” and “mitigate a multitude of miseries such as living in the womb, birth, old age, and so on.”¹⁵

This definition of *upaniṣad* of Śaṅkara’s demonstrates the importance of knowing Sanskrit well in order to properly understand the subtleties of these texts and their interpretations. This is one of the major reasons we have chosen to translate the *Īśā* in the way we have, with each word given its various most common root meanings and grammatically identified and analysed. Śaṅkara breaks the word *upa-ni-ṣad* down into its three component parts and then on the basis of that presents the three most likely and meaningful interpretations of it. The two parts, *upa* (“near to,” “under”) and *ni* (“in”) are technically called *upasargas* in Sanskrit grammar. They are verbal prefixes or prepositions that bring out or narrow down the broad meaning of a verbal root to convey a restricted, specific sense. *Sad* is the verbal root itself which conveys a range of possible meanings such as those Śaṅkara pointed to above.¹⁶

The important message here is that grammar matters. Without knowing the grammar just about anything goes. The grammar provides the best tool for discovering what the author of a text really had in mind. Grammar also provides a powerful means of determining which interpretation among several possible interpretations is the most likely. Therefore, understanding Sanskrit grammar is essential for understanding what a Sanskrit text really

scholars. There appears to be no “traditional” source for that interpretation. Those who belong to the tradition, like Śaṅkara, give different interpretations of the meaning of the word. For him the *sad* of Upaniṣad didn’t mean “to sit;” it meant “to destroy,” “to go, to reach,” or “to mitigate.” Finding or sitting at the feet of a teacher was what every male of the upper three castes was expected to do after the age of seven. It may be true that the Brāhmaṇas and Āraṇyakas were already concerned with drawing connections between diverse things or discovering *bandhus*, but those pointed out in the Upaniṣads were believed to have some special power, a power to bring salvific knowledge.

¹²Staal, Frits, *Discovering the Vedas*, 160. (Gurgaon, India: Penguin Books, 2008)

¹³Birth, old age, disease, and death.

¹⁴Śaṅkara, *Upadeśa-sāhasrī*, 2.1.26:

saderupaniṣṭvāsyā kvipi copaniṣadbhavit|
mandikaraṇabhāvācca garbhādeḥ śātanāttathā||

¹⁵Mayeda, Sengaku, *A Thousand Teachings: the Upadeśasāhasrī of Śaṅkara*, 106-7, fn.18. (Albany: State University of New York Press, 1992)

¹⁶The *kṛip* affix is primary suffix, called a *kṛt* suffix, which when added to verbal roots makes nouns out of them. In Sanskrit, nouns are made out of verbal roots and sometimes verbal roots are made out of nouns. The *kṛip* primary affix is an unusual one in that it is always deleted. Even though it is deleted and even though the verbal root looks unchanged in anyway, the effect of the *kṛip* suffix is still present in that the verbal root has been changed into a noun and can be declined like any other noun.

means.

The Sanskrit language is an extraordinarily complex and yet flexible language. The name Sanskrit means “made whole or complete” or “refined.” The name Sanskrit refers specifically to an ancient language belonging to the Indo-Aryan sub-group of the Indo-European family of languages which includes Greek, Latin, German, Celtic and other related languages. Sanskrit refers to the form of the language of the Vedas that was “refined” or “purified” by the grammatical analyses and descriptions of it created by the great grammarian Pāṇini (4th cent. BCE) and his predecessors. This *Īśā Upaniṣad* may be dated to roughly the same period as Pāṇini. Thus, the language of this text is quite close to the language Pāṇini had before him when he was describing the language and forming his rules for the formation of its words. The earlier language, the language of the Vedic hymns (Saṃhitās) and their ritual and mythological elucidations (Brāhmaṇas) are in an older, pre-Pāṇinian form of the Sanskrit language that operated somewhat differently. For a more detailed account of the Sanskrit language and how it operates, see our introductory discussion of the language in the appendices.

However, even with a good understanding of Sanskrit grammar, the *Īśā* is not easy to translate. To give some sense of the variety found in the English translations of this Upaniṣad, here are a few of the available translations by various scholars, arranged chronologically, of the first *mantra* of the text:

ॐ iśāvāsyam idaṃ sarvaṃ
yat kiṃca jagatyāṃ jagat|
tena tyaktena bhuñjithā
mā grdhaḥ kasya svid dhanam|| 1||

In the Lord [*iśā*] is to be veiled all this—whatsoever moves on earth. Through such renunciation do thou save (thyself); be not greedy, for whose is wealth?¹⁷

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man’s possession.¹⁸

By the Lord (*iśā*) enveloped must this all be—

Whatever moving thing there is in the moving world.

With this renounced, thou mayest enjoy.
Covet not the wealth of anyone at all.¹⁹

(Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.²⁰

Om̐. All this—whatsoever moves on the earth—should be covered by the Lord. Pro-text (your Self) through that detachment. Do not covet anybody’s wealth. (Or—Do not covet, for whose is wealth?)²¹

The whole world is to be dwelt in by the Lord, whatever living being there is in the world. So you should eat whatever has been abandoned;
and do not covet anyone’s wealth.²²

As one can see there are a variety of ways of translating this *mantra*. “Veiled,” “inhabited,” “enveloped,” “covered,” “dwelt in,” all these are used just to translate the word *āvāsyā*. All are correct, or, at least possible, but which of them is the best? It is often very hard to tell. This is another reason we have translated this Upaniṣad in the way we have. The translations above and the ones we have provided in the body of this work are best regarded as provisional translations. Readers are given the tools in this book to improve on our translations. The major meanings of each of the words in the text, their grammatical identifications, information about unusual word usages and phrases, and at least two commentaries with radically different interpretations of the text are provided for each *mantra* of the Upaniṣad. For instance, there are three main meanings for the three verbal roots in Sanskrit that have the form *vas*, any of which could be the basis of the word *āvāsyā* in this *mantra*. They are “to dwell,” “to clothe,” and “to perfume.” The translations above reflect only the first two meanings, dwell and clothe. “The world is perfumed by the Lord” may seem a bit farfetched, but taken as a metaphor it has a certain poetic or aesthetic beauty to it. Keeping this in view, we have used the word “infused,” some of the meanings of which are “to inspirit or animate” or “to

¹⁷Hiriyanna, M., trans. *Īśāvāsyopaniṣad*, 4. (Srirangam: Sri Vani Vilas Press, 1911)

¹⁸Śrī Aurobindo, *The Complete Works of Aurobindo*, Volume 17, *Isha Upaniṣad*, 5. Originally published in 1914.

¹⁹Robert Ernest Hume, trans., *The Thirteen Principal Upaniṣads*, 362. (London, Oxford, New York: Oxford University Press, repr. 1977 [1st ed. 1921])

²⁰Radhakrishnan, S., trans., *The Principal Upaniṣads*, 567. (New Delhi: Indux [an imprint of HarperCollins Publishers India], repr. 1994 [1953])

²¹Swami Gambhirananda, trans., *Eight Upaniṣads*, vol. 1, 4. (Calcutta: Advaita Ashrama, 4th impression 1977 [1st 1957])

²²Olivelle, Patrick, trans., *Upaniṣads*, 249. (Oxford, New York: Oxford University Press, 1996)

fill.” That seems to us to be closest to what the author of the *mantra* wishes to say: that the Lord “inspires” or “animates” all the moving or living beings in the world.

Thus, they are the Lord and the Lord is they. One could not arrive at such a refinement, if indeed a refinement it is, without weighing all the various possibilities.²³

The Īśopaniṣad

There are too many translations of the *Īśā* to mention. Like the *Bhagavad-gītā* (“The Lord’s Song”) it seems as if almost everyone has tried his or her hand at translating it, whether or not one has studied the Sanskrit language in which the text is written.²⁴ Aurobindo before publishing his final translation of the Upaniṣad wrote ten commentaries in varying states of completion on the text.²⁵

As far as Sanskrit commentaries go, a recent two-volume set has collected fifty-one Sanskrit commentaries on the text and there are still more besides.²⁶ One might reasonably argue that the *Īśā Upaniṣad* is one of the most influential texts of the Hindu tradition after the *Bhagavad-gītā*. For those who know both texts, it is clear that the *Īśā* itself has influenced the *Gītā*.

What is it about the *Īśā Upaniṣad* that has attracted so much attention and interest? In the first place it is short. Other than the *Māṇḍūkya Upaniṣad*, it is the shortest of the Upaniṣads. Moreover, unlike the *Māṇḍūkya*, the *Īśā* is entirely in verse, making it easier to memorize. It consists of only eighteen *mantras*.²⁷ In addition to this, the *Īśā* bears a close connection to one of the earliest and longest of the Upaniṣads, the *Bṛhad-āraṇyaka Upaniṣad* (BU). Five and most of a sixth of the *Īśā*’s eighteen verses are drawn from the *Bṛhad-āraṇyaka*.²⁸ That is about a third of the verses in the text. The sixth verse, ĪU verse 3, is only partially the same as its source, BU 4.4.11.²⁹ Moreover, the invocation at the beginning of the ĪU is also a verse from the BU.³⁰ This suggests that the *Īśā* may have been created as a brief, versified summary of the main teachings of the *Bṛhad-āraṇyaka*, once again, all the more useful because it is easy to memorize.

Structurally, however, we are meant to believe that

the opposite is the case, that the BU is the commentary or explanatory expansion (*brāhmaṇa*) of the *Īśā Upaniṣad*. As mentioned before, the *Īśā* is the final (fortieth) chapter of the *Vājasaneyi Saṃhitā* or the White Yajur Veda. The BU, in turn, is the final portion of the *Śatapatha Brāhmaṇa*, the explanatory text of the *Vājasaneyi Saṃhitā*. As the earlier portions of the *Śatapatha Brāhmaṇa* comment on the earlier chapters of the *Vājasaneyi Saṃhitā*, the BU is meant to be understood as commentary on the ĪU. I don’t know if the ĪU has ever been read in this way, however. Can one connect the various verses or groups of verses of the ĪU to specific sections of the BU? It may be possible. The first verse of the ĪU, for instance, is about the Lord inhabiting or infusing the whole moving world. The first chapter of the BU starts with a description of the ritual dismemberment of a horse in the horse sacrifice (*aśvamedha*) in which each of the parts of the horse becomes a part of the world: the horse’s head becomes dawn, the horse’s eye becomes the sun, and so on. In other words, Īś, the Lord, here represented as the sacrificial horse, comes to inhabit the world, comes to be the world. This echoes the famous creation hymn from the Ṛg Veda known as the *Puruṣa-sūkta* (10.90). In that hymn a divine being named *Puruṣa* is similarly sacrificed at the beginning of the world in order to create the world. His various parts became things in the world, his eye the sun, his mind the moon, his bones the mountains, his blood the rivers and seas. In this way sacrifice was praised as having the creative power to create the world and the world itself is recognized as rooted in the divine because it is made of the parts of a primordial divine being.

²³There is a fourth possible root having the form *vas*, a Vedic verbal root related to *uṣ* (related to *uṣas*, “morning light,” “dawn”). It means “to shine” or “grow bright.” If this meaning is accepted we might take the first half of the *mantra* to mean, “the whole world is illumined or brightened by the Lord.”

²⁴Take for instance poet Stephen Mitchell’s translation of the *Bhagavad-gītā*. Mitchell knows no Sanskrit at all, but he is a poet.

²⁵See Volume 17 of his collected works which is available for free online.

²⁶Shastri, Dr. Yajñeshwar S. and Sunanda Y. Shastri, eds., *Īśāvāsyaopaniṣad with 51 Sanskrit Commentaries*, 2 vols. (Almedabad: Sriyogi Publications, 2013)

²⁷In one of its two versions it has only seventeen *mantras*.

²⁸ĪUK 10 = BUK 4.4.10, ĪU 15-18 = BUK 5.15.1-4.

²⁹Īśā verse 3 begins with *asūryāḥ*, “infernal, demonic,” or, *aśūryāḥ*, “sunless,” while the BUK verse begins with *anandāḥ*, “joyless.” In addition, the last quarter of the verse is different in the BUK version, reading *avidvāṃso ’budho janāḥ*, “people who are ignorant, unawakened,” instead of *ye ke cātmahano janāḥ*, “those people who are killers of the Self.” The BUM (Mādhyandina) version of the verse, however, has the same as the ĪU reading.

³⁰BU 5.1.1

Following the passage on the horse, several other creation accounts are given (creation from death, creation from the Self, creation from *brahman*). In this example, the BU does seem to expand on the teaching of the first verse of the ĪU. Does this hold throughout the text, however? That is harder to demonstrate. Take, for instance, the next verse which teaches that performing actions without attachment to their results keeps action from sticking to one. It is hard to connect that to particular passages of the BU. Much is said about ritual action in the BU, but the point often is that without knowing the meaning of the rituals one is placing oneself in danger. This is expressed by the claim, met several times in the BU, that one's head will fall off if one does not know the correct meaning of the rites. Maybe this is the same point being made by the second verse of the ĪU. If one acts without knowing that everything in the world is infused or owned by the Lord, one will be plastered over by the results of one's actions and one will have to die and be reborn again and again. It is hard to find one to one correspondences between the verses of the ĪU and specific passages or teachings of the BU. Nevertheless, there is no doubt that two are more closely related to each other than any other pair of Upaniṣads in the corpus.

Most scholars think the BU is the oldest of the Upaniṣads. Olivelle, for instance says:

On linguistic and other grounds, there is general agreement that the Bṛhadāraṇyaka, as a whole, is the oldest of the Upaniṣads, even though individual passages in it may be younger than those of others, especially those of the Chāndogya. Together with the latter, the Bṛhadāraṇyaka not only constitutes about two-thirds of the corpus of ancient Upaniṣadic documents but also represents the oldest and the most important part of this literature.³¹

It appears that the BU was added on to the end of the Śatapatha Brāhmaṇa which is the explanation or commentary on the Vājasaneyi Saṃhitā. However, since there was no chapter of the VS that the BU could be considered a commentary or explanation of, the ĪU was composed as a summary of the BU and added on as the fortieth chapter of the VS sometime after the BU was added to the Śatapatha Brāhmaṇa. Thus, the Vājasaneyi Saṃhitā and the Śatapatha Brāhmaṇa were synchronized.

There are other features of the Īśā that make it an ideal text for an introduction to the language and thought of the early Upaniṣads. Because of the fact that there are two versions of it and because of the text-critical work of great scholars like Paul Thieme and Mislav Jizēc we know a good deal about the history of the text, how it changed over time, and in some cases why. Moreover, the text combines two important strains of later Vedāntic thinking: theism and non-dualism. The theism of the Īśā is a primitive form, much too early to be identified with the sectarian forms of theism that developed later. The non-dualism is similarly primitive and the authors of the text or its redactors saw no problem in combining the two, or in allowing them to co-exist, or even in treating them as the same thing. By "primitive" I mean somewhat vague, undeveloped, not carefully thought out. In the later tradition theism and non-dualism will compete against each other for the highest honors, some placing non-dual Brahman at the top of the hierarchy and others placing Bhagavān or Bhagavati, the supreme personal god or goddess, above Brahman. There is also in this text perhaps the earliest expression of unselfish or selfless action (*naiṣkāmya-karma*) and non-violence (*ahimsā*) which later become some of the foundations of Indian ethical thinking. Thus, in the Īśā we find a garden filled with young plants that will grow, mature, gain strength, and finally bear fruit many times over in the classic philosophies and literatures of the later Hindu tradition.

In providing the most common meanings of the Sanskrit words of the Īśā, we have made use of the ample lexical resources available on the internet these days. The set of Sanskrit-English (and English-Sanskrit) Dictionaries maintained online by the Institute of Indology and Tamil Studies at the University of Cologne (<http://www.sanskrit-lexicon.uni-koeln.de/>) is an extraordinary help to scholars and translators of Sanskrit texts. We drew the primary meanings of the Sanskrit words from either the *Monier-Williams Sanskrit-English Dictionary* or the *Apte Practical Sanskrit-English Dictionary* or the *Sanskrit and Tamil Dictionaries* resources available there. For the grammatical analyses of the words we used Kale's text *A Higher Sanskrit Grammar* (1894), a scanned version of which is also available at the University of Cologne site. Occasionally, we referred to MacDonell's *A Sanskrit Grammar for Students*³² and Whitney's *Sanskrit Grammar*.³³ On rare occasions we referred to

³¹Patrick Olivelle, *Upaniṣads*, 3-4. (Oxford, New York: Oxford University Press, 1996)

³²Arthur A. MacDonell, *A Sanskrit Grammar for Students*. (Oxford: Oxford University Press, [3rd ed.] 1927 [repr.] 1962)

³³William Dwight Whitney, *Sanskrit Grammar*. (Cambridge, Mass and London, England: Harvard University Press, [2nd ed.] 1889, [repr.] 1975)

³⁴Arthur A. MacDonell, *A Vedic Grammar for Students*. (New Delhi: D. K. Printworld Ltd., 1999 [based on the 1916 ed.])

MacDonell's *A Vedic Grammar for Students*.³⁴

Welcome, then, to the world of the ancient sages and seers of India who studied and contemplated the world around them with all the means at their disposal and

who recorded their discoveries, intuitions, hypotheses, and creative imaginings in the richly poetic texts of the Vedic corpus, the final or concluding parts of which are the Upaniṣads.

Abbreviations

Texts Cited

AS Atharva-saṃhitā	MāU Māṇḍukya Upaniṣad
BG Bhagavad-gītā	MtU Maitrāyaṇīya (Maitrī) Upaniṣad
BU Bṛhad-āraṇyaka Upaniṣad	ṚS Ṛg-saṃhitā
BUK Bṛhad-āraṇyaka Upaniṣad of the Kāṇva recension	ṚV Ṛg Veda
BUM Bṛhad-āraṇyaka Upaniṣad of the Mādhyandina recension	SK Sāṃkhya-kārikā by Īśvarakṛṣṇa
CU Chāndogya Upaniṣad	ŚU Śvetāśvatara Upaniṣad
ĪU Īśā Upaniṣad	ŚB Śatapatha Brāhmaṇa
ĪUK Īśā Upaniṣad of the Kāṇva recension	ŚBhĪU Śāṅkara-bhāṣya on the ĪU
ĪUM Īśā Upaniṣad of the Mādhyandina recension	ŚBhBU Śāṅkara-bhāṣya on the BUK
KaU Kaṭha Upaniṣad	US <i>Upadeśa-sāhasrī</i> by Śāṅkara
KeU Kena Upaniṣad	BS/VS <i>Brahma-sūtra</i> or <i>Vedānta-sūtra</i> by Bādarāyaṇa
MBhĪU Mādhyā-bhāṣya on the ĪU	Vās Vājasaneyī Saṃhitā (White Yajur Veda)
	YS Yoga-sūtra by Patañjali

Abbreviations

[These abbreviations are a subset of those used in the *Monier-Monier Williams Sanskrit-English Dictionary* with a few of our own additions.]

Ā. the <i>ātmanepada</i> (“word for itself,” or intransitive) form of a verb. Verbs are <i>Ātmanepada</i> or <i>Parasmaipada</i> or <i>Ubhayapada</i> . See below.	cond. conditional mood of verb.
abl. the ablative or fifth (<i>pañcamī</i>) case.	conj. conjunctive
acc. the accusative or second (<i>dvitīyā</i>) case.	dat. dative case
adj. adjective (cf. <i>mfn.</i>)	dem. demonstrative
adv. adverb	desid. desiderative
anom. anomalous	dimin. diminutive
aor. aorist	du. dual number
c. case	ed. edition
caus. causal, causative	e.g. <i>exempli gratia</i> , ‘for example’
cf. confer, compare	Eng. English
cl. one of the ten classes of verbal roots in the present system (i.e., the present, the imperative, the optative, and the imperfect).	esp. especially
class. classical	etym. etymology
comm. commentator or commentary	f. feminine
comp. compound	fig. figuratively
compar. comparative degree	fut. future
	fut.p.p. future passive participle
	gen. genitive case or sixth (<i>ṣaṣṭhī</i>)
	gend. gender
	ger. the gerund form of the verb.

Germ. German	p. page
Gk. Greek	part. participle
gr. grammar	partic. particle
ibid. <i>ibidem</i> or ‘in the same place or book or text’ as the preceding	pass. passive voice
ibc. in the beginning of a compound	patr. patronymic
i.e. <i>id est</i> , “that is”	pers. person
ifc. <i>in fine compositi</i> or ‘at the end of a compound’	pf. perfect tense
impers. impersonal or used impersonally	phil. philosophy
impf. imperfect tense	pl. plural
impv. imperative	pot. potential
ind. indeclinable particle.	p.p. past participle
inf. infinitive mood	Prāk. Prakrit
instr. the instrumental or third (<i>trīyā</i>) case.	prep. preposition
intens. intensive	pres. present tense
interj. interjection	priv. privative
interr. interrogative	prob. probably
irr. irregular	pron. pronoun
Lat. Latin	pronom. pronominal
lit. literally	redupl. reduplicated
loc. the locative or seventh (<i>saptamī</i>) case.	reflex. reflexive or used reflexively
log. logic	Russ. Russian
m. the masculine grammatical gender.	sing. the singular number of either nouns or verbs.
mf. masculine, feminine, and neuter; or adjective	subj. subjunctive
no. noun	superl. superlative degree
n. neuter gender	U. the <i>ubhayapada</i> (“word for both,”) identification of a verb. This means that a given verb can be either <i>ātmanepada</i> or <i>parasmaipada</i> . See above.
nom. the nominative or first (<i>prathamā</i>) case.	v. verb
opt. optative or benedictive mood of the verb.	Ved. Vedic or Veda
others according to others	voc. vocative case or the eighth case (<i>aṣṭamī</i>)
P. the <i>parasmaipada</i> (“word for another,” or transitive) form of a verb.	\sqrt{xxx} sign for the root of a verb as in $\sqrt{bhū}$, “to be.”

Part I

Mādhyaṇdina Īśopaniṣad

Mādhyandina Version

The following presentation of the Mādhyandina version of the *Īśopaniṣad* is based on the extraordinary work of Mislav Ježić¹ The Mādhyandina version is, according to Ježić, the earliest version of the *Īśā Upaniṣad*. The later and most commonly commented on version of the Upaniṣad is the Kāṇva version. Kāṇva and Mādhyandina refer to two separate branches of the White Yajur Veda (the Vājasaneyā Saṃhitā), the latest of the Vedas to be composed,² through which the White Yajur Veda was preserved, memorized, and passed down in India. In the case of the *Īśā* and the *Brhad-āranyaka Upaniṣads* of each of the branches, there are numerous differences that give us insight into the historical development of the *Īśopaniṣad*. On the basis of these comparisons, Ježić has attempted to reconstruct the earliest version of the text and call attention to ways in which the text was added to and reorganized at later periods. In doing this, he also has suggested ways of altering the text to recover its original, metrically correct form. As mentioned above, however, the Kāṇva version is the version that been commented on the most in the long history of the interpretation of this text. There are only a few commentaries that take the Mādhyandina version as their root text.³ Later in this book, when we present our full grammatical analysis of the Upaniṣad with a translation of both the text and Śaṅkara's (7th cent. CE) commentary on the text, we present the standard Kāṇva version (without any of Ježić's emendations) since that is the version on which Śaṅkara commented. Here, though, we present the earlier Mādhyandina version with Ježić's suggested emendations and annotations since it represents the best current reconstruction of the original text.

We have included the invocation with the text here. Strictly speaking the invocation associated with the *Īśā* is not part of the Upaniṣad. None of the commentators comment on it as part of the Upaniṣad. When it was attached to the Upaniṣad is not clear. At some point, probably after the principal Upaniṣads were separated from their *brāhmaṇa*, *āranyaka*, or *saṃhitā* contexts and treated as a distinct group with Vedic literature, they were each given invocations. As it happens, the invocation of the *Īśā* is a verse from its sister Upaniṣad, the *Brhad-āranyaka Upaniṣad* (BU). That verse opens one of the appendices of the BU, the Fifth Chapter (5.1.1), where several other verses of the *Īśā* are also found (5.15.1-3).

¹The text and notes are taken from his as yet unpublished paper, "Īśā-Upaniṣad: History of the Text in the Light of the Upaniṣadic Parallels," 19-21.

²The White Yajur Veda represents a reorganization and revision of the somewhat disorganized and mixed Black Yajur Veda. It is thus later than the Black Yajur and later than even the Atharva Veda from which it also borrows. In the Black Yajur Veda the *mantra* or verse sections are interspersed with *brāhmaṇa*, or commentarial, sections. In the White Yajur Veda, the *brāhmaṇa* portions are removed and a separate *brāhmaṇa*, the *Śatapatha Brāhmaṇa* was composed to accompany the restructured White Yajur Veda. See Staal's discussion of the four Vedas in *Discovering the Vedas*, 69-86.

³In a recent publication of fifty-one Sanskrit commentaries on the *Īśā* only ten of them were written on the basis of the Mādhyandina version of the text. These are the *Īśāvāsya-bhāṣya* by Uvaṭācārya (1050 CE), *Īśāvāsya-dīpa* by Mahidhara (16th cent. CE), *Īśāvāsya-rahasya* by Brahmānanda Sarasvatī (n.d.), *Īśāvāsya-rahasya-vivṛti* by Rāmacandra Paṇḍita (1769-1830 CE), *Īśāvāsya-artha-prakāśa* by Digambarānucara (n.d.), *Īśāvāsya-dinakara-vyākhyā* by Vellamkoṇḍa Rāmarāyakavi (1875-1914 CE), *Yogapakṣīya-prakāśa-bhāṣya* by an unknown author, *Īśāvāsya-ṭikā* by Śrī Mohana (20th cent. CE), *Īśāvāsyoṣopaniṣad-bhāṣya* Swāmī Dayānanda Sarasvatī (1824-1883 CE), *Īśāvāsyoṣopaniṣad-saṃskāra-bhāṣya* by Bhagavadācārya (20th cent. CE). See *Īśāvāsyoṣopaniṣad with 51 commentaries*, part I, edited by Acarya Prof. Dr. Yajñeshwar S. Shastri and Dr. Sunanda Y. Shastri, lviii-lxiii.

Invocation

oṃ pūrṇamadaḥ pūrṇamidam
pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate ||⁴
|| oṃ śāntiḥ śāntiḥ śāntiḥ oṃ ||

Oṃ, That is full; this is full;
From Fullness arises Fullness;
Subtract Fullness from Fullness,
What remains is still Fullness.
Oṃ Peace, peace, peace! Oṃ

First triplet

īśāvāsyam idam sārvaṃ
yāt kiṃca jāgatyām jāgat|
tēna tyaktēna bhuñjīthā
mā grdhaḥ kāśya svid dhānam|| 1||

1. Oṃ. By the Owner infused is all this,
Whatever moves in the world of motion.
Enjoy that which is let go of;
Don't hold on; whose property is it?

kurvānn evēhā kārmāṇi
jijivīṣéc⁵ chatam sāmāḥ|
evamvīdi⁶ nānyātheti⁷
nā karma lipyate nare|| 2||

2. In this way by performing actions here,
One should live a hundred years.
So there is no other way for you,
No *karma* thus adheres to one.

asūryā⁸ nāma te lokā
andhēna tamasāvṛtāḥ|
tāns te prētyāpi gacchanti⁹
yé ké cātmahāno jānāḥ|| 3||

3. Veiled indeed are those worlds,
Infused with blind darkness,
To which they go after death,
Those people who smother the Self.

Triṣṭubh 1

ānejad ēkaṃ mānaso jāyīyo
nainad devā āpnuvan pūrvam arṣat|
tād dhāvato'nyān ātyeti tiṣṭhat
tāsminn apō mātariśvā dadhāti|| 4||

4. One, unmoving, faster than the mind,
It rushes ahead of the gods, unable to over-
take it.
Though unmoving, it passes up the other run-
ners.
In it, Life-energy generates all activity.

Second triplet

tād ejati tán naijati
tād dūrē tād u antikē|
tād antār asya sārvasya
tād u sārvasya bāhyatāḥ¹⁰|| 5||

5. It vibrates; it is still.
It is far away, but it is near.
It is within everything,
But outside all of this too.

yās tú sārvaṇi bhūtāni

6. But one who sees
All beings in this very Self
And this Self in all beings
Because of this does not doubt.⁴

⁴BUM 5.1.1.

⁵jijivīṣa īt (Thieme) = impv. If we accept Ježić's emendation of the third line to *evamvīdi*, Thieme's suggestion is unnecessary since the verse is not a construction in the second person.

⁶In place of *evam tvayi*. Goes better with *nare* later in the verse.

⁷In place of *nānyatheto'sti* which makes the verse hypermetrical.

⁸Alt. reading: *asūryā nāma*: demonic.

⁹ĪUM 3abc = BUM 4.4.1.

¹⁰The verse as it stands is hypermetrical. Therefore, the second *asya* has been removed, as per Thieme and Ježić.

⁴In the case of *vi jugupsate*: Because of this he does not recoil.

ātmānn evānu paśyati|
sarvabhūteṣu cātmānam
tāto nā vi cikitsati|| 6||¹¹

yāsmint sārvaṇi bhūtāny
ātmaivābhūd vijānatāḥ|
tātra kó móhaḥ káḥ śóka
ekatvām anupāśyataḥ|| 7||

Triṣṭubh 2

sá páryagāc chukráṁ akāyám avraṇám
asnāvirāṇ śuddhám ápāpavidham|
kavir manīśi paribhūḥ svayaṁbhūr
ārthān vyādadadhāc chāsvatūbhyaḥ sámābhyah¹²||
8||

The third triplet

andhāṁ tāmāḥ prá viśanti
yé 'sāmbhūtim upāsate|
tāto bhūya iva té támo
yá u sámabhūt(i)yāṁ ratāḥ|| 9||¹³

anyád evāhūḥ saṁbhavād
(a)nyád āhur āsaṁbhavāt|
īti śuśrūma dhīrāṇām
yé nas tād vicacakṣiré|| 10||

sāmbhūtim ca vināśāṁ ca
yás tād védobháyaṁ sahā|
vināśéna mṛtyúṁ tīrtvā
sāmbhūtyāṁmṛtam āsnute|| 11||

7. When one realizes “the self
Has become all living beings,”
Then for the seer of oneness
What delusion and sorrow can there be?

8. It permeates everything,
Luminous, incorporeal, flawless
Without nerves, immaculate,
Impervious to evil,
Enlightening, sage, all-encompassing,
Self-sufficient;
It allots all things
As needed for aeons eternal.

9. They enter into blind darkness
Who devote themselves to the Potential.
To greater gloom than that go they
Who desire the Actual.

10. They say one thing indeed
Results from the Actual.
Another from the Potential they say.
Thus have we heard from the wise,
Those who have perceived it for us.

11. Actuality and Dissolution,
One who knows both together
Crossing death by Dissolution
Gains immortality by Actuality.

¹¹cf. ĪUK 6d, BUK 4.4.15d, BUM 4.4.18d, and KaU 4.5 (2.1.5). All have *tato na vi jupupsate*.

¹²8d is hypermetrical. Omitting *yāthātathyataḥ* fixes the *triṣṭubh* meter.

¹³ĪUM 9 = BUM 4.4.13.

Here ends the original ĪU

First extension: the fourth triplet

andhām támaḥ prá viśanti
yé (á)vidyām upāsate|
táto bhúya iva té támo
yá u vidyāyāñ ratāḥ|| 12||¹⁴

anyád evāhūr vidyāyā
(a)nyád āhur ávidyāyā||¹⁵
íti śuśruma dhīrānām
yé nas tād vicacakṣiré|| 13||

vidyām cávidyām ca
yás tād védobháyañ sahá|
ávidyāyā mṛtyúñ tīrtvā
vidyāyāmṛtam aśnute|| 14||

Second extension: the fifth triplet

vayúr ánīlam amṛtam
áthedām bhásmāntañ śarīram|
óm kráto smára klibé smara
kráto smára kṛtāñ smara|| 15||¹⁶

ágne náya supáthā rāyé asmāñ
viśvāni deva vayūnāni vidvāñ|
yuyodhi āsmáj juhurānām éno
bhūyiṣṭhām te námauktiñ vidhema|| 16||¹⁷

hiraṇmáyena pátreṇa
satyáśyāpihitañ mūkham|
yo 'śāv ādityé púruṣaḥ
só 'śāv ahám|
ó3m khām bráhma|| 17||

12. They enter into blind darkness
Who devote themselves to ignorance;
To greater gloom than that go they
Who desire knowledge.

13. They say one thing indeed
Results from knowledge.
Another from ignorance they say.
Thus have we heard from the wise,
Those who have perceived it for us.

14. Knowledge and ignorance,
One who knows both together,
Crossing death by ignorance,
Gains immortality by knowledge.

15. [May my] vital breath [repair] to immor-
tal air,
And this body now to its end in ashes;
Om, remember, oh Mental Fire, remember
for the sake of merited worlds,
Remember, oh Mental Fire, remember what
has been done!

16. Oh Sacred Fire, lead us for glory on the
path of light!
Oh God, knowing all our ways,
Overcome our crooked misdeeds.
We offer to you the greatest praise!

17. By a golden disc
The door of truth is hid.
He who is that person in the sun,
That one indeed am I.
Om! Space is Brahman!

¹⁴ĪUM 12-14 = ĪUK 9-11; ĪUK 9 = BUK 4.4.10.

¹⁵The reading: *anyád evāhūr vidyāyā anyád āhur ávidyāyāñ* is preferred by Thieme, the ablative case being more suitable here. The verse using the instrumental, however, is short a syllable because of *sandhi*.

¹⁶ĪUM 15-16 = BUM 5.3; addition of ĪUM 17.

¹⁷This verse is from the *Ṛg-saṃhitā*, 1.189.1. And 16b is from *Atharva-saṃhitā*, 4.39.10b.

Part II

Kāṇva Īśopaniṣad

Part III

Kāṇva and Mādhyandina Versions Compared

Part IV

Kāṇva Īśopaniṣad with Śaṅkara's Commentary

Invocation

ॐ । पूर्णमदः पूर्णमिदं
पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

॥ॐ शान्तिः शान्तिः शान्तिः ॐ॥

Om̐. That is Full; this is Full;
From Fullness arises Fullness;
Subtract Fullness from Fullness,
What remains is still Fullness.
Om̐! Peace, peace, peace! Om̐!

oṃ pūrṇamadaḥ pūrṇamidam
pūrṇātpūrṇamudacyate|
pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate||

|| oṃ śāntiḥ śāntiḥ śāntiḥ oṃ ||

ॐ। पूर्णमदः पूर्णमिदं
oṃ pūrṇam adaḥ pūrṇam idam
Oṃ. Full is that; full is this;

पूर्णात्पूर्णमुदच्यते।
pūrṇāt pūrṇam udacyate|
From fullness fullness arises;

पूर्णस्य पूर्णमादाय
pūrṇasya pūrṇam ādāya
From fullness fullness subtracting,

पूर्णमेवावशिष्यते॥
pūrṇam eva avaśiṣyate||
Fullness itself remains.

॥ॐ शान्तिः शान्तिः शान्तिः ॐ॥
oṃ śāntiḥ śāntiḥ śāntiḥ oṃ
Oṃ. Peace, peace, peace! Oṃ.

ॐ। पूर्णमदः पूर्णमिदं
पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते॥

॥ॐ शान्तिः शान्तिः शान्तिः ॐ॥

oṃ ind.: “a word of solemn affirmation and respectful assent, sometimes translated by ‘yes, verily, so be it.’” —Monier Williams
pūrṇam (n. nom. sing.) pūrṇa: “full, complete.”
adaḥ (pers. pron., n. nom. sing.) adas:¹ “that.” This is a demonstrative pronoun used for persons or things that are some distance away.

pūrṇam See above.

idam (demon. pron., n. nom. sing.) idam: “this.”

pūrṇāt (n. abl. sing.) “from the full.”

pūrṇam (n. acc. sing.) “the full.”

udacyate (3rd. pers. pass. sing.) ud² + √ānc (cl. 1, P.): “to be thrown out, to come forth, to proceed [from].” Here: “comes forth [from].”

pūrṇasya (n. gen. sing.) “of the the full.”

pūrṇam (n. acc. sing.) “the full.”

ādāya ger. of ā + √dā (cl. 3, U.): “take, accept, receive from; to seize, take away, carry off, rob, take back, reclaim.”

pūrṇam (n. nom. sing.) “the full.”

eva ind.: “so, just so, exactly so.”

avaśiṣyate (3rd. pers. pass. sing.) ava + √śiṣ: “to be left as a remnant, to remain.”

oṃ ind.: see above

śāntiḥ (f. nom. sing.) śānti: “tranquillity, peace, quiet, peace or calmness of mind, absence of passion, averting of pain.”

¹By sandhi rules, or rules of euphonic combination, a final “s” changes to visarga (ḥ).

²See the appendix for verbal prefixes.

**Oṃ. That is Full; this is Full;
From Fullness arises Fullness;
Subtract Fullness from Fullness,
What remains is still Fullness.
Oṃ! Peace, peace, peace! Oṃ!**

Śaṅkara's commentary on BU 5.1

pūrṇam ada ityādi khilakāṇḍam ārabhyate| *adhyāyacatu-
ṣṭayena yad eva sākṣād aparokṣād brahma ya ātmā sarvā-
ntaro nirupādḥiko'sanāyādyatito neti netiti vyapadeśyo ni-
rdhārito yad vijñānam kevalam amṛtatvasādhanaṁ adhunā
tasyaivātmanaḥ sopādhikasya śabdārthādivyavahāraviśaya-
pannasya purastād anukṛtāny upāsānāni karmabhir aviru-
ddhāni prakṛṣṭābhyudayasādhanaṁ kramamuktibhāñji ca
tāni vaktavyāniti paraḥ sandarbhaḥ sarvopāsanaśeṣatveno-
nikāro damaṁ dānaṁ dayāṁ ity etāni ca vidhitisitāni|*

pūrṇam adaḥ pūrṇam na kutaścid vyāvṛtṭam vyāpīty e-
tat| *niṣṭhā ca kartari draṣṭavyā| ada* iti parokṣābhīdhāyī sa-
rvaṇāma tatparaṁ brahmety arthaḥ| *tatsampūrṇam ākāṣa-
vad vyāpi nirantaram nirupādḥikaṁ ca| tad eva idam* sopā-
dhikaṁ nāmarūpasthaṁ vyavahārāpannaṁ pūrṇam svena
rūpeṇa paramātmā vyāpyeva nopādhiparicchinnena vi-
śeṣātmanā| *tad idam* viśeṣāpannaṁ kāryātmakaṁ brahma
pūrṇāt kāraṇātmana **udacyata** udricyata udgacchatityetat|
*yadyapi kāryātmanodricyate tathāpi yat svarūpaṁ pūrṇa-
tvam paramātmabhāvaṁ tan na jahāti pūrṇam evodricyate|
pūrṇasya kāryātmano brahmaṇaḥ pūrṇam pūrṇatvam ādāya
ghṛtvātmasvarūpaikarasatvam āpadya vidyayā'vidyākṛtām
bhūtamātropādhisamsargajam anyatvāvabhāsaṁ tiraskṛtya
pūrṇam evānantaram abhīyaṁ prajñānaghanaikarasasva-
bhāvaṁ kevalam brahma avaśiṣyate|*

*yad uktaṁ brahma vā idamagra āsīt tadātmānam evā-
vet tasmāt tat sarvam abhavad ity eṣo 'sya mantrasyārthaḥ|
tatra brahmety asyārthaḥ pūrṇam ada iti| idam pūrṇam
iti brahma vā idam agra āsīt ity asyārthaḥ| tathā ca śru-
tyantaram "yad eveha tad amutra yad amutra tad anvīha"
iti| ato adaḥśabdavācyaṁ pūrṇam brahma tad evedaṁ pū-
rṇam kāryasthaṁ nāmarūpopādhisamyuktam avidyayodri-
ktam| tasmād eva paramārthasvarūpād anyad iva pratya-
vabhāsamānam| tadyad ātmānam eva paraṁ pūrṇam bra-
hma viditvā 'ham adaḥ pūrṇam brahmāsmity evaṁ pūrṇam
ādāya tiraskṛtyāpūrṇasvarūpatām avidyākṛtām nāmarūpo-*

This appendix [of the BU] begins with the words: **That is full**. With the first four chapters [of the BU], Brahman which is the Self within all was revealed immediately and directly as free of limiting qualifications, beyond hunger, thirst, and so forth, and indicated by "not this, not this." Knowledge of that Brahman was revealed as the only means to immortality. Now, meditations, not mentioned before [in the BU], on that very Self, which is now qualified and verbally discussed—that is, meditations which are not incompatible with ritual actions, are the preeminent means for personal growth. They lead to gradual liberation and will be described in the following treatise. The *mantra* "om̐" along with self-control (*dama*), charity (*dāna*), and compassion (*dayā*) are to be the complements of all meditations.

That is full; *full* means not absent from anywhere, in other words, this is "all-pervasive." It [full or the full, *pūrṇam*] is to be regarded as the subject of the sentence. **That** is a pronoun meaning "imperceptible," referring to Brahman which has the same meaning. It is complete, all-pervasive like space, unbroken, and free of limitations. **This** fullness, which is limited, characterized by name and form, and expressed in relative terms (*vyavahāra*), is all-pervasive through its essential nature, the highest Self (*paramātmā*), but not through its appearance as truncated by limitations and distinctions. **This** Brahman which has become distinct and is an effect **arises**, (that is, swells up, issues) out of the full which is the cause. Even though this effect-Brahman arises [from the cause-Brahman] it does not give up its true nature, fullness, and its being as the highest Self; the full itself arises. The fullness which is effect-Brahman **reclaims**³ the fullness of identity with the true nature of the Self. Through knowledge it removes the appearance of being different, which is caused by ignorance linked with the limiting adjuncts of the material elements. The fullness [so reclaimed] is Brahman alone, without interior or exterior, unmixed by nature, sheer homogeneous consciousness; **it alone remains**.

When it was said before (BU 1.4.10): "In the beginning Brahman indeed became this: it knew only itself and therefore it became all," this is the meaning of this *mantra*. There [in that passage], by **that is full Brahman** is meant and by **this is full** "in the beginning Brahman indeed was *this*" is meant. It also said in another *śruti* (KaU 4.10 or 2.1.10): "whatever is here is there; what-

³Our translation of the invocation, which is the more usual translation, renders *ādāya* as **subtract**: (**subtract** [**relative**] **fullness from** [**absolute**] **fullness**). Śaṅkara on the other hand uses an alternative meaning **reclaim fullness from fullness** for his own purposes.

*pādhisamṣparkajām etayā brahmavidyayā pūrṇam eva ke-
valam avaśiṣyate| tathā cōktam “tasmāt tatsarvam abha-
vat”iti| yaḥ sarvopaniṣadārtho brahma sa eṣo ’nena mantre-
ṇānūdyata uttarasaṃbandhārtham| brahmavidyāsādhana-
tvena hi vakṣyamāṇāni sādhanāny oṃkāradamadānadāyā-
khyāni vidhitisitāni khilaprakaraṇasaṃbandhāt sarvopāsa-
nāṅgabhūtāni ca|*

ever is there is here.” Therefore, the full Brahman con-
veyed by the word “that” is [actually the same as] “this”
full [relative Brahman] which is an effect linked with
the limiting factors of name and form, emerging from
ignorance. Therefore, it appears as different from its ul-
timate, true nature. Knowing itself to be that highest
fullness, Brahman, thinking “I am that full Brahman,” it
reclaims that fullness and, through knowledge of Brah-
man, dissolves its incomplete nature created by igno-
rance and linked with the limiting factors of name and
form: and **what remains is only fullness**. And that is
stated in the earlier passage (BU 1.4.10): “therefore, it
became all.” This Brahman, which is the meaning of all
the Upaniṣads, is reintroduced by this *mantra* to connect
it with what follows, because the methods that are go-
ing to be described as ways of attaining knowledge of
Brahman, namely, the sacred syllable *Oṃ*, self-restraint,
charity, and compassion, are to be parts of all forms of
meditation (*upāsana*) because of their connection with
the appendix of this Upaniṣad.⁴

⁴Śaṅkara’s commentary on the invocation of the ĪU, which is first
found at BU 5.1, continues on but his analysis of the meaning of the
invocation is complete here. So we discontinue our translation.

Discussion

This famous verse is first seen in the BU 5.1. It is
not known when it was first attached as an invocation
to the ĪU. Śaṅkara, for example, does not comment on
it here, as an invocation, though he comments on the
verse in its original context in the BU. It is possible that
this verse is used as an invocation because later editors
found that it offered a concise summary of the meaning
of the Upaniṣad and was in close proximity to four of
the other verses of the BU (5.15.1-4) that recur in the
ĪU. This pregnant invocation in the BU is followed im-
mediately by the following passage:

*oṃ khaṃ brahma| khaṃ purāṇaṃ vāyu-
raṃ kham iti ha smāha kauravyāyanī-putro*

*vedo’yaṃ brāhmaṇā vidur vedainena yad vedi-
tavyam|| 1||*

“Oṃ! Space is Brahman. The son of Kau-
ravyāyanī used to say: “Space is ancient
[eternal]. Space holds the wind [breath].
The knowers of Brahman (*brāhmaṇas*) knew
that this [*oṃ*] is the Veda, since by it one
knows what is to be known.”

In Vedic literature the all-inclusive *mantra* *oṃ* is often
identified with the ultimate, whether as personal lord or
impersonal absolute. For example, see the unpacking
of the *oṃ* in the Māṇḍūkya Upaniṣad and as the *udgītha*
(high praise) in the Chāndogya Upaniṣad.

Study Questions

1. In what way would you say this invocation, quoting the famous first half of BU 5.1.1 encapsulates the wisdom of the Upaniṣads?
2. Why is the binary of “That” versus “This” significant?
3. What other binary oppositions are important in Upaniṣadic thinking?

4. If you think of *This* as waves and *That* as ocean, how might one use the analogy of an ocean and its waves to understand that “fullness” remains?
5. Restate the *mantra* in your own words and be prepared to explain your choices.

Part V

Īśopaniṣad with Other Commentaries

Appendices

Bibliography

- Āgāse, Bālaśāstrī, editor. *Īśāvāsyopaniṣat saṭikaśāṅkarabhāṣyoketā*. Puṇyākhyapattana [Pune]: Ānandāśrama, 1827 śakābda [1905], 2nd edition. In Sanskrit. Edited with the commentaries of Śāṅkara and Ānandagiri.
- Bādarāyaṇa. *The Vedānta Sūtras of Bādarāyaṇa*. New York, NY: Dover Publications Inc., 1962, 1st edition. In English. Translated by George Thibaut with the comm. of Śāṅkara.
- Brahma, Nalinikānta, editor. *Śrīmadbhagavadgītā*. Kalikātā, India: Navabhārata Pābliśārsa, 1986, 1st edition. In Sanskrit (Bengali script) with the comm. of Madhusūdana Sarasvatī with Bengali translation of text and comm. Originally edited and translated by Bhūtanātha Saptatīrtha.
- Brereton, Joel P. “The Particle iva in Vedic Prose.” *Journal of the American Oriental Society* 102, 3: (1982) 443–450.
- . *Eastern canons: approaches to the Asian classics*, New York: Columbia University Press, 1990, chapter The Upaniṣads, 115–135. 1st edition.
- . “The Race of Mudgala and Mudgalānī.” *Journal of the American Oriental Society* 122, 2: (2002) 224–234. Indic and Iranian Studies in Honor of Stanley Insler on his Sixty-fifth Birthday.
- . “The Composition of the Maitreyi Dialogue in the *Brhadāranyaka Upaniṣad*.” *Journal of the American Oriental Society* 126, 3: (2006) 323–345.
- van Buitenen, J. A. B. *The Bhagavadgītā in the Mahābhārata: a Bilingual Edition*. Chicago: University of Chicago, 1981, 1st edition. In Sanskrit (translit.) and English. Trans. by J. A. B. van Buitenen.
- Deutsch, Eliot. *The Bhagavad Gita*. New York, Chicago, San Francisco: Holt, Rinehart and Winston, 1968, 1st edition. In English. Introd. and trans. by Eliot Deutsch.
- Edgerton, Franklin. *The beginnings of Indian philosophy; selections from the Rig Veda, Atharva Veda, Upaniṣads, and Mahābhārata*. UNESCO collection of representative works. Indian series. Cambridge: Harvard University Press, 1965, 1st edition. In English. Translated from the Sanskrit with and introd., notes, and glossarial index. Includes bibliographies and index.
- . *The Bhagavad Gītā*. Cambridge, Mass.: Harvard University Press, 1972, 1st edition. Fourth Printing. In English. Introd. and trans. by Franklin Edgerton.
- Forsthoefe, Thomas A. *Knowing Beyond Knowledge: Epistemologies of Religious Experience in Classical and Modern Advaita*. Ashgate World Philosophy Series. Alderhot, England & Burlington, VT.: Ashgate, 2002, 1st edition. Includes bibliographical references (183-195) and index.
- Gambhirananda, Swami. *Eight Upaniṣads*, volume 1-2. Calcutta, India: Advaita Ashrama, 1977, 4th repr. edition. In English and Sanskrit with the commentary of Śāṅkara (English). Translation by Swami Gambhirananda.
- . *Upaniṣad-granthāvalī*, volume 1-3. Kalikātā: Udbodhana Kāryālaya, 1992, 12th edition. In Sanskrit (Bengali script) and Bengali. Translation by Swami Gambhirananda.

- Ghate, V. S. *The Vedānta*. Poona, India: The Bhandarkar Oriental Research Institute, 1960, 2nd edition. In English. "A study of the *Brahma-sūtras* with the *bhāṣyas* of Śaṅkara, Rāmānuja, Nimbārka, Madhva and Vallabha."
- Hacker, Paul. *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedānta*. Albany, New York: State University of New York Press, 1995, 1st edition. Translated from the German by Wilhelm Halbfass.
- Hume, Robert Ernest. *The Thirteen Principal Upanishads*. London, Oxford, New York: Oxford University Press, [1921] 1977, repr. edition. In English. Introduction and translation by Robert Ernest Hume.
- Ježić, Mislav. *The Proceedings of the Fourth International Vedic Workshop*, Società Editrice Fiorentina and Primus Books, forthcoming, chapter Īśā-Upaniṣad: History of the Text in the Light of the Upaniṣadic Parallels. 1st edition.
- Jones, Richard H. "Vidyā and Avidyā in the Īśa Upaniṣad." *Philosophy East and West* 31, 1: (1981 (Jan.)) 79–87.
- Kale, M. R. *A Higher Sanskrit Grammar*. Delhi, India: Motilal Banarsidass, 1984, repr. edition.
- Leggett, Trevor. *The Chapter of the Self*. London.: Routledge & Kegan Paul, 1978, 1st edition. Includes Leggett's trans. of the Chapter of the Self from the *Āpastambha-dharma-sūtra* with Śaṅkara's comm.
- MacDonell, Arthur. *A Vedic Grammar for Students*. New Delhi, India: D. K. Printworld, [1916] 1999, repr. edition.
- . *A Sanskrit Grammar for Students*. Oxford: Oxford University Press, 1927, 3rd edition.
- Madhva. *Upaniṣad-bhāṣyam*. Bangalore, India: Poornaprajna Samshodhana Mandiram, 1997, 1st edition. In Sanskrit. Includes the comms. of Jayatīrtha, Vādirājatīrtha, and Rāghavendratīrtha on seven Upaniṣads (Īśā, Kena, Kaṭha, Ṣaṭpṛāśna, Ātharvāna, Māṇḍūkya, and Taittirīya).
- Nakamura, Hajime. *A history of early Vedānta philosophy*, volume 1-2. Delhi, India: Motilal Banarsidass, 1983-2004, 1st edition. In English. Translation of: *Shoki no Vēdānta tetsugaku*. Thesis (doctoral)—University of Tokyo, 1942. Vol. 2: translated into English by Hajime Nakamura, Trevor Leggett, and others; edited by Sengaku Mayeda. Vol. 2: lacks series statement. Includes bibliographical references and index.
- Olivelle, Patrick, editor. *Upaniṣads: a new translation*. Oxford and New York: Oxford University Press, 1996, 1st edition. In English. Introd. and trans. by Patrick Olivelle.
- . *Dharmasūtras: the Law Codes of Ancient India*. Oxford and New York: Oxford University Press, 1999, 1st edition. In English. Trans. by Patrick Olivelle.
- Potter, Karl H. *Presuppositions of India's philosophies*. Delhi, India: Motilal Banarsidass Publishers, 1991, 1st edition. First Indian edition.
- . *Advaita Vedānta up to Śaṅkara and his Pupils*. Encyclopedia of Indian Philosophies (vol. 3). Delhi, India: Motilal Banarsidass, 2008, repr. edition. Includes index (613-35).
- Puruṣottama. *Vedāntaratnamāñjuṣā*. Benares, India: Chowkhamba Sanskrit Book Depot, 1908, 1st edition. In Sanskrit (Devanāgarī). This is a commentary by Puruṣottama on the *Daśaśloki* of Nimbārka.
- Radhakrishnam, S. *The Principal Upaniṣads*. New Delhi, India: Indus [HarperCollins Publishers India], [1953] 1994, 1st edition. In English with Sanskrit text (translit.). Trans. by S. Radhakrishnan.
- Rambachan, Anantanand. *Accomplishing the accomplished: the Vedas as a source of valid knowledge in Śaṅkara*. Monograph ... of the Society for Asian and Comparative Philosophy; no. 10. Honolulu: University of Hawaii Press, 1991, 1st edition. Includes bibliographical references (p. [159]-165) and index.
- Rāmānuja. *Vedārtha-saṅgraha of Śrī Rāmānujācārya*. Mysore, India: Sri Ramakrishna Ashrama, 1968, 2nd edition. In Sanskrit (Devanāgarī) with English translation and introduction by S. S. Raghavachar, MA.
- Śaṅkara. *Upadeshasāhasrī of Śaṅkarācārya*. Mylapore, Madras: Sri Ramakrishna Math, 1949, 1st edition. In Sanskrit (Devanāgarī). English trans. with notes by Swāmī Jagadānanda. Based on the commentary of Rāmātīrtha.

- . *A Thousand Teachings: the Upadeśasāhasrī of Śaṅkara*. Albany, New York: State University of New York Press, 1992, 1st edition. English translation with introduction by Sengaku Mayeda.
- Sargeant, Winthrop. *The Bhagavad Gita*, volume In Sanskrit (Devanāgarī and transliteration) and English. Introduction and translations by Winthrop Sargeant. Albany, New York: State University of New York Press, 1994, 1st edition. In Sanskrit (Devanāgarī and transliteration) and English.
- Sharma, Arvind. *The Experiential Dimension of Advaita Vedānta*. Delhi, India.: Motilal Banarsidass, 1993, 1st edition. Includes bibliographical references (111-112) and index.
- . *The Rope and the Snake*. New Delh, India: Manohar Publishers & Distributors, 1997, 1st edition. Includes bibliographical references (p. [147]-149) and index.
- Smith, R. Morton. “On the White Yajurveda Vaṃśa.” *East and West* 16, 1: (1966) 112–125.
- . “Re-meaning Philosophy.” *Annals of the Bhandarkar Oriental Research Institute* 48/49: (1968) 123–136. Golden Jubilee Volume 1917-1967.
- Staal, Frits. *Discovering the Vedas: Origins, Mantras, Rituals, Insights*. Gurgaon, India.: Penguin Books (India), 2008, 1st edition. Includes index (403-19).
- Stcherbatsky, Th. *The Conception of Buddhist Nirvāṇa*. The Hague: Mouton & Co., 1965, 2nd edition. Indo-Iranian Reprints. Indo-Iranian Journal, VI. Originally published by the Academy of Sciences of the USSR, Leningrad, 1927.
- Tarkabhūṣaṇa, Pramathanātha, editor. *Śrīmadbhagavadgītā*. Kalikātā, India: Deva Sāhitya Kuṭīra Prāibheṭa Lim-iṭṭā, 2001, 7th edition. In Sanskrit (Bengali script) with the comms. of Śaṅkara and Ānandagiri with Bengali translations of the text and Śaṅkara’s comm. by Pramathanātha Tarkabhūṣaṇa.
- Thieme, P. “Īśopaniṣad (= Vājasaneyi-saṃhitā 40) 1-14.” *Journal of the American Oriental Society* 85, 1: (1965) 89–99.
- Vedavyāsa. *Viṣṇupurāṇam*. Dilli, India: Parimala Pablikeśansa, 1986, 1st edition. In Sanskrit (Devanāgarī) with the comm. of Śrīdhara Svāmin.
- Vidyābhūṣaṇa, Baladeva. *Prameya-ratnāvalī*. Kirksville, MO, USA: Blazing Sapphire Press, 2006, 1st edition. In *The Fundaments of Vedānta: Vedāntic Texts for Beginners*, ed. and trans. by Neal Delmonico.
- Yogīndra, Sadānanda. *Vedānta-sāra*. Kirksville, MO, USA: Blazing Sapphire Press, 2006, 1st edition. In *The Fundaments of Vedānta: Vedāntic Texts for Beginners*, ed. and trans. by Neal Delmonico.
- Śāstrī, Dinesh Chandra Bhattacharya. *The Fundamentals of Vedānta: Vedāntic Texts for Beginners*, Kirksville, MO, USA: Blazing Sapphire Press, 2006, chapter A Brief Overview of Advaita Vedānta, 225–245. 1st edition. Translated by Neal Delmonico from the Bengali essay “Advaitavedānter Digdarśana” in *Bhāratīya Darśana Kośa*, edited by Srimohan Bhattacharya and Dinesh Chandra Bhattacharya Śāstrī (Calcutta: Sanskrit College, 1981), vol. 3, part 1, 159-190.